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# GAMBIER OBSERVER

## AND WESTERN CHURCH JOURNAL.

CHRIST AND THE CHURCH—TRUTH AND LOVE.

VOL. X.—No. 18.

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### ORIGINAL MATTER.

#### REVIEW.

MEMOIR OF MRS. HAWKES, LATE OF ISLINGTON. INCLUDING REMARKS IN CONVERSATION, AND EXTRACTS FROM SERMONS, AND LETTERS, OF THE LATE REV. RICHARD CECIL. BY CATHARINE CECIL. 12mo. pp. 470.

To most of our readers the above mentioned work is doubtless familiar. It was republished in Philadelphia, in 1833, from the second London edition, and has reached a second edition in this country. But we cannot refrain from adding our testimony (although at so late a period) to its value as a daily companion for the christian. It answers in every respect the true purposes of biography, which are universally felt to be an acquaintance with the mind, and heart, of the individual. To christians, the operations of the heart under the influences of renewing grace, form an important study. They look with anxiety upon the written experiences of others, hoping to find traits of resemblance, sufficient to decide their own identity with the children of God.

We think the volume before us a peculiarly valuable addition to our numerous biographies, from the fact of its approaching so closely to the daily experience of the great mass of christians. As Miss Cecil remarks in the preface, "The subject of this memoir was little known out of her own circle." This will apply her struggles to the hearts of many, and a strong feeling of personal interest will be linked with every page. Few comparatively are called to walk in the steps of Henry Martyn, or Mrs. Judson; while it is the certain portion of every christian, to be tried in the furnace of mental and bodily afflictions. As a history of experimental piety, under *severe* but alas! not altogether *uncommon* trials, we feel that it cannot be too earnestly recommended to the attentive perusal of all christians. Edward Irving's forcible commendation of the Psalms of David, may be applied to these records of christian warfare, "They are fit not only to express the same most vital moods of every renewed soul, but also powerful to produce those broad awakenings of spirit; to create those overpowering emotions, and propagate that energy of spiritual life in which they had their birth."

"Mrs. Hawkes was born at Broad Marston, Gloucestershire, in the year 1759. She was the youngest of thirteen children. Her father, Mr. Thomas Eden was a person of strong sense, and real piety. Her mother was also remarkable for piety, and strict attention to maternal duties." They diligently implanted good seed in the hearts of their children, which in due time sprang up, and yielded much fruit. Not only Mrs. Hawkes, but several of her brothers

and sisters, lived and died in the faith of the gospel." "The younger days of Miss Sarah Eden, afterwards Mrs. Hawkes, were marked by the love of gaiety and amusement." "She was left for a season to seek satisfaction where it could never be found." "To gratify her strong intellect by reading—though disregarding a wise selection of books; to indulge her passionate fondness for music; and to give herself to the society of those equally gay young friends, who, captivated by her peculiar sweetness of disposition, were ever ready to seek her acquaintance;—occupied those early years of health and vigor, which she afterwards justly lamented, as having been lost in vanity and folly."

From an unsuitable connexion in marriage, may be dated the commencement of her painful course of discipline. Her conversion did not take place until her heart had been prepared by domestic trials, to receive with thankfulness the consolations of religion. In this she subsequently traced the wisdom, and mercy of an overruling Providence. In a letter to a friend, she thus writes:

"I have ever been disposed to wind every thing I love, about my heart with a thousand strings; and I verily think, had the same endearing attachments been granted me, that are to some, I should have been buried in my inordinate affection for them—therefore, my dear friend, I can truly say, through infinite mercy, and the help of all-sufficient grace, that although my heart must ever bleed with its own secret sorrow, yet so unspeakably great are the blessings conveyed to my soul through my various afflictions, that I am not only fully satisfied, but heartily thank my Heavenly Father, for all his dealings with me; and all his merciful chastisements: by means of which through the sanctifying influences of the Holy Spirit, my heart is weaned from earth; is made to seek and find, all its health, happiness, and security in God; to endure "as seeing him who is invisible" and to look and long for that glorious city where there shall be no more sorrow nor sin. p. 78."

In the spring of 1786, Mrs. Hawkes went with her sister, Mrs. Jones, to hear the Rev. Richard Cecil, at St. John's Chapel, Bedford Row. The impression upon her mind at this time was very powerful. "From this period Mrs. Hawkes constantly attended St. John's Chapel." For two years she was deterred from an open profession, by the fear of dishonoring the sacred cause. The conduct of some professors she mentions, as having been a stumbling block in her way.

In the spring of 1787—at the request of Mrs. Jones, Mr. Cecil called upon Mrs. Hawkes with whom he had been previously unacquainted. This interview is thus commemorated in her private journal. "Feb. 17, 1789. *A day to me very momentous*: I look upon myself today as having entered the list of public professors of christianity; i. e. to have declared

myself as a follower of Christ." From this day she appears to have steadily advanced in her spiritual course—favored at times with peculiar manifestations of joy. We soon find her taking a decided stand against conformity to the world, in her choice of employments, friends, and recreations. Throughout the remainder of her life, it is delightful to observe her warm attachment to the worship of the sanctuary, and diligent use of all the appointed means of grace. After a short absence from her accustomed place of worship, she makes the following entry—"My heart leaps with joy, in restoration to my beloved and highly valued privileges. I would rather be a door-keeper in the house of my God, than dwell in the palaces of the ungodly."—And again—"I feel it a profitable indulgence to attend early worship at Lothbury. The season is sacred, the bustle, and folly of the world are not yet awake; there is a holy sympathy in the congregation and the ordinance of the Lord's Supper is peculiarly delightful. I ought to think little of my week-day sorrows, for such *inestimable* favors on the Sabbath."

At a late period she was subjected to those intervals of spiritual deadness, which form a part of all experience. But her faith seemed ever to be immovably grounded upon the "Rock of Ages" as in the following extract:

"Unfavorable clouds of deadness and stupidity, have for several weeks interrupted the reviving and gladdening rays of the Sun of Righteousness. The enemy has thence taken occasion to assault me. But thanks be to my adorable sustainer, I am enabled to see that although the sun be withdrawn, and storms arise, I am built upon a Rock; and I am still enabled to stand waiting and knocking at mercy's door. He does graciously afford me some glimpses of his countenance, though he does not make his abode with me as heretofore. He is just, though I continue much longer waiting. I am conscious of much unfaithfulness towards God; my mind has been too much engaged with inferior objects; they have been attended to—and he has been neglected or forgotten:—no wonder he should retire."

The faithful investigation of the causes of declension prevented these seasons from being of long continuance, and we soon again, find her "rejoicing in hope of the glory of God."

The way in which Mrs. Hawkes practically followed out the instruction she received, led to the formation of her religious character. Her invariable soundness in doctrinal points, and her undeviating progress in practical christianity may be traced to that diligent use of means, with constant prayerful application for a divine blessing on them, which we are encouraged to believe will ever be attended with success. She strikingly manifested that truest sign of spiritual health, a "hungering and thirsting after righteousness" which made her humbly and teachably listen to Christ's voice, both in his written word, and appointed ordina-

ances. Most of her private memorandums indicate either the disposition of Mary sitting at Christ's feet as an attentive learner; or they exemplify the character of which God has said "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." Isaiah lxvi. 2.

We have seldom read with more pleasure and profit, such copious extracts from a private journal, as are found in this work. Mrs. Hawkes recorded her daily struggles with so much sincerity, and related the dealings of the Spirit with her soul, in so unaffected a manner, that this volume is a rich treasury of practical truths, from which a christian may obtain daily supplies. While favored with so close a view of the workings of her heart, we have also the privilege of access to the hints, and valuable instructions of her beloved pastor.—Her faithfulness in treasuring up instruction, gave that instruction a perpetuity which she could not foresee. The comprehensive abstracts of sermons, and records of conversations afford us the same opportunities of improvement. Indeed this book may be looked upon as a valuable continuation of "Cecil's Remains" already well known, and highly prized. Neither would we overlook the correspondence between Mrs. Hawkes, and her sister Mrs. Jones. Mrs. Jones's piety appears to have been of a more cheerful cast than Mrs. Hawkes's. Her strong mind assumed the direction of her sister's, and she cheered and supported Mrs. H. under severe trials by her decision, and affectionate sympathy. Mrs. Hawkes had a strong natural tendency to pensive depression. A tendency likely to increase, from the nature of her trials, the most severe of which, were those of the afflictions. This she strenuously endeavored to overcome, and in no instance do we find her selfishly indulging it. "The peculiarities of her natural character were, a singular comprehensiveness of mind,—a judgment and practical wisdom, which were of the highest order; a remarkable quickness and delicacy of feeling;—a cordial and affectionate sympathy; an interesting vivacity;—a tender and contemplative seriousness,—united in a harmonious proportion, which it is less easy to conceive of abstractedly, than to apprehend when seen." "The shades of her natural character were—a high and independent spirit, inclined to resistance; a keen sense of injuries, as well as a lively perception of kindness—and a sensibility which was too easily wounded."—"To this peculiar character it is profitable to observe the adaptedness of the discipline employed by her Heavenly Father, to purify her unto himself. "Three sources of affliction may be marked in the history of this eminent servant of God. In the earlier part of her married life, she enjoyed worldly prosperity,—but was severely exercised by domestic trials. To this course of discipline succeeded the loss of affluence and ease; which reduced her to a state of dependence on the bounty of others. These trials were augmented during the latter years of her life, by very acute, and unusual bodily sufferings." The tenderness of her affections being thus denied a resting place in the nearest earthly connexion—she was led to give her whole heart to the Saviour. The independence of her spirit was humbled, by be-

coming the recipient of the bounty of her friends.—"So much was this corrected by grace, that she became as willing to receive kindness, as to shew it." She was led fully to perceive the design of affliction, and cheerfully to acquiesce in this preparation for a happy eternity; and by the eye of faith we may now behold her, as realizing that "afflictions here make meet for glory hereafter."

Our limits allow us to glance but hastily, at her various excellencies. When such a character becomes the subject of renewing grace, it is impossible to estimate the extent of its influence. During her life she zealously endeavored to promote the welfare of others, by example, conversation, and correspondence. All her intercourse with christian friends was distinguished by eminent spirituality. To the young she was ever a tender and judicious monitor. In the year 1816, it pleased God to bless her efforts, by the remarkable conversion of Mr. Vaughan; in whose house she resided for several years. A memoir of his conversion was given to the public in a small volume edited by Mr. Hodson, who united his efforts with those of Mrs. Hawkes. The following memorandum written at the close of the year, refers to this event:—"No words can express, no numbers can recount the favors, and mercies, of this now departing year,—both temporal, and, especially spiritual. The favor that has been vouchsafed at the close of so unprofitable a life—namely, to be used as an instrument for the salvation of one soul,—forms a bright spot in my clouded sky which shall cheer my remaining steps through this wilderness."

We doubt not, but that she was the instrument of good to many souls. Christians could not behold such lovely manifestations of renewing grace, without having their faith confirmed; and the unconverted cannot deny the evidence in favor of christianity reflected from the life and death of so sincere and vigorous a christian.

In October, 1801, Mrs. Hawkes was visited by a distressing illness, which rendered her speedy dissolution very probable. With this anticipation she thus expressed herself "Truly if I know my own heart, it is not that the sentence of death may be recalled, but that I may be made meet for the glorious inheritance." "Though confined either to my bed or couch, yet I can read, and through mercy I am enabled to pray, and to meditate. I esteem it no small mercy, that this poor tabernacle is taken down so gradually, and with so much gentleness. It is a most unspeakable favor, to be allowed space, leisure and recollection, to get into a position for the impending stroke. I would be found ready when the bridegroom cometh."

Mrs. Hawkes's life was prolonged thirty years beyond this period. "Thirty years spent in severe suffering, seems long to sense and wearied nature: but were she now asked to give her estimate of this interval of "heaviness," it would doubtless agree with the words of the Apostle, "Our light affliction which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." Even before her faith was changed to sight, she was enabled to adopt this language, and we may mark from this period, a growing resignation

under affliction, with an increasing "joy and peace in believing;" "Glorifying God in the fires," as appears from the following extract—"If I know any thing of my own heart, its real language through my present visitation, agrees with that of the deceased Mr. Pearce,

"Sweet affliction, sweet affliction,  
That brings Jesus to my soul."

If my soul does but gain health, welcome sickness. O Thou, that alone hast enabled me to say this hitherto, help me thus to say through all, I may yet have to endure."

In 1803, there was again a probability of immediate death, from an internal tumor, should it continue to increase in size. In a letter to Mrs. Jones, she says—"I never feel my mind so composed and happy, as when I am under the strongest impressions of being suddenly called home; therefore instead of putting it from me I cultivate and encourage the impression. The expectation of sudden death to one in any measure sensible of the importance of dying, keeps the soul awake, and careful to see that the loins be girded, and the lamp burning; that all things are set in order and readiness, so that there is nothing to do, but to obey the summons. The realizing of this expectation also helps me to get through some of my most painful exercises of mind much better and more easily. Perhaps this expectation itself may be given purposely to help me to endure; whether it be so or not, it certainly has such an effect: and I am grieved when any body robs me of this comfort by telling me I shall live for years to come: which as no one can possibly know for certain, so I endeavor to discredit it." "Surely it cannot be displeasing to my Saviour that I should wish "to be absent from the body, and present with Him." "I am comforted by the recollection that time is not necessary to Him, in order to bring about that meekness which is wanted to fit my soul for his glorious kingdom." Miss Cecil, the writer of this memoir, says, that "during the winters of 1805, and 1806, a deep impression was made upon her mind, though but a child, by witnessing the cheerful submission with which Mrs. Hawkes bore her sufferings. Her kind and instructive conversation made the hours, even of a sick room, to pass pleasantly." Every interval of tolerable ease was employed in listening to reading, during which she would employ her hands in doing many little offices, in order to lessen the duties of a servant, or to promote cleanliness and order. Even when the infirmities of age, were added to those occasioned by disease, she was a pattern of industry and effort. She used often to say "I consider it an absolute duty not to yield to feelings of languor and lassitude, but to rouse myself to exertion; I find that such efforts though often painful, tend to keep up good habits, which in pain and sickness, we naturally incline to neglect."

In 1810, Mrs. Hawkes, with her dear friends—the Cecil family—was called upon to endure a most afflicting dispensation in the death of Mr. Cecil. A loss truly irreparable to his family and congregation. To Mrs. Hawkes this affliction must have been inexpressibly painful.—To her Mr. Cecil had ever been a tender spiritual father, carefully directing her in the right way—but at this time she was



strengthened to endure with patience, and to look forward with confidence, strong in the hope of meeting him "amidst the general assembly and church of the first born."

From the time of this event Mrs. Hawkes was peculiarly favored in her christian experience. "Long exercised in the school of adversity, she now began to realize in a larger degree, those 'peaceable fruits of righteousness' which are the effect of sanctified affliction. Her growth in humility, resignation, and acquiescence in the Divine will, was more and more apparent. There was also afforded her great comfort and enlargement in reading the Holy Scriptures: in the diligent study of which she found increasing delight."

Upon her fifty-ninth birth-day, this is the language of her heart—"This month twenty-two years, I was bereft of a home, and left in a totally dependant state: nineteen years ago I was visited by an incurable disease, in the midst of strong fears, and weak faith. Oh! what sorrows have I passed through, and what wonders of mercy have I seen. Within the last three years, my mercies, both as regards my body, and my soul, have been so increased as to fill me with astonishment. These indeed are my happiest and my best days; because the Lord has satisfied my soul with himself.—In Him I 'inherit substance.' He has so wonderfully provided for me the kindest relatives; the choicest friends: has so graciously supplied my wants, and with such surprising love, draws me so near to himself—that I can truly say all I want is more grace, and more devotedness to him."

Contrary to every human probability, she lived to her seventy-third year. Though not diversified by variety of incident, the history of her old age, excites our warmest admiration. We find none of the selfishness and imbecility supposed to be inseparable from this time of life. While on the threshold of eternity we find her still seeking the spiritual good of others. Her letters are still distinguished by christian simplicity and humility. Her last attempt to express herself on paper, was as follows:—"If thou, O gracious Saviour, didst commend such as had visited thee, 'sick and in prison,' with 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;' how much more wilt thou thyself, 'whose heart is made of tenderness,' come to a sick, oppressed prisoner,—the Lord's prisoner,—who crieth unto thee; and esteems one drop of sweet balm from thee, more precious than all other healing medicine. Come, O blessed Spirit of promise, bring and seal some word of Scripture on my heart and memory, and it shall be sweeter than if an angel spoke!"

"Her prayer was answered: there was not much said in that chamber of death; all was solemn; all was silent;—save when the dying child of Adam uttered a groan! save when the living child of the second Adam breathed a prayer! but there was no one in that sacred chamber who was not sensible that 'the Lord was there.' 'The High and Holy One, who inhabiteth eternity' was with this lowly contrite one, to revive her heart and spirit. His everlasting arms were underneath the sufferer. All was peace: and the beams of the Sun of Righteousness were shining through this chamber of

death, for all was love,—love to God, and love to all the saints. Heaven was drawing nigh, and hope was going forth to meet it; and faith had laid her soul, like a passive infant, in the arms of her Saviour."

The last words she dropped were, "I cast it (self righteousness) all away—I cast myself on Him.—Take me—as I am;—make me as thou art;—and if it may please Him to give me strength to endure."—The parting spirit had a long and difficult struggle to get free. Her "iron constitution" as she termed it, made a natural resistance to death, as it had kept up a long fight with disease. About 3 o'clock in the afternoon of Oct. 16, 1832, she ceased to breathe. By a *post-mortem* examination she was found to be the subject of a complication of painful diseases. On the Tuesday following her death she was interred in the family vault of her relative, George Milward, Esq., in the burial ground of Pentonville Chapel. Her funeral service was performed by the Rev. William Cecil. Her funeral sermon was preached at the parish church of St. Mary's Islington, by the Rev. H. Francis Fell, from Psalm cxix. 75. "I know, O Lord, that thy judgments are right, and that thou in faithfulness hath afflicted me;"—a text which she herself had chosen.

We now conclude, with the earnest hope that all who trace the path of this "just one," will "arm themselves with the same mind" and "leaving the first principles of the doctrine of Christ, go on unto perfection."

#### THE GARNER.

##### PLEASURES OF THE OLD.

But is the old man, it may be asked, to have no pleasure? his summer is gone, it is true; but is the winter to come upon him with nothing but gloom? Pleasures, did you say? Yes; the old may have the sublimest pleasures, if grace but rule in the heart. A cheerful old man is always a gratifying sight, cheering us forward amidst a troublesome world to go on our way rejoicing. But let him be cheerful, not from carnal thoughtlessness, which too many are, but from spiritual principle. Let his cheerfulness be, not the noisy crackling of a momentary impulse, but the mild and steady warmth of a settled piety. Let it be the joy of a heart reconciled to God the Father in Christ the Son. Then, though winter is come to him, yet the winter of age has its comforts, as well as the winter of nature around us. The aged Christian has had enough of the world and its noise and bustle. If he fills his cup with its waters now, it is from the gentle stream, and no longer from the torrent. He shuts out, as far as is consistent with the duties of his station, the vain distractions of earthly business; he draws more closely around him his domestic ties; he composes his mind by prayer; he keeps his eyes fixed on the promises, he knows on whom he has trusted, and on what rock he has built his house—viz. on the rock of the atonement; and in the discharge of every social and christian requirement, he is desirous of making his calling and election sure, and to show unto his family and friends the power of God unto salvation, and the comforts of religion, through grace, in blotting out sin and building up a scriptural assurance of pardon and peace. Like a weary traveler he is coming gently and thankfully to his home and resting-place. Like the sun in the firmament, he is declining venerably, after his worldly course, into the ocean of eternity, "in sure and certain hope" of rising again to perpetual day.—Rev. E. Scobell.

##### PRUDENCE AND COURAGE.

LETTER OF LUTHER, to Spalatin, who had taken the liberty of smoothing down some of the reformer's expressions in a letter concerning the Emperor.

Health. I rejoice, my dear Spalatin, to see you a preacher, and I pray the Lord to make your word a word of power, to the completion of your faith, and the faith of those who hear you. Your wonder at my not writing to you, is a proof of small confidence, as if you thought I was offended, because I was silent. And then, what matters it, though Luther be offended, since you are rich and reign in Christ, [1 Cor. iv. 8.] in whom alone we must glory.

I herewith send my letter to the elector, in which (while there are many things in this prince which shew his timid unbelief, and which we must bear with) this single expression displeased me—that I am made to address the Emperor as *my most gracious Lord*, when all the world knows that he is inimical to me, and will laugh at this as a manifest hypocrisy. Yet I would rather be laughed at, and charged with insincerity, than give offence to the infirmity of the elector; and I save my conscience from the charge, on the ground that such is the usage and style of addressing the Emperor with his proper title, even by those to whom he is most hostile. But I mightily hate all pretences, and have yielded too much to these men already. There is a time when it is right to use plainness of speech. Give me your prayers, and help to tread down that Satan who has raised himself in Wittenberg against the gospel, though in the name of the gospel; for we now have to fight with an [evil] angel, who is turned into an angel of light. It will be hard for Carlstadt to yield his opinion, but Christ will constrain him, if he do not yield of himself. We who believe in the Lord of life, whether we live or die are the Lord's. More hereafter; for the present farewell, and be strong in the ministry you have assumed. The day after St. Gregory's, 1522.

##### HOSPITALITY AND CHARITY.

The way and measure of charity must receive its proportion from the estate and ability of persons. But certainly the great straitening of hands in these things is more from the straitness of hearts than of means. A large heart with a little estate will do much with cheerfulness and little noise; while hearts glued to the poor riches they possess, or rather are possessed by, can scarce part with any thing, till they be pulled from all. Now, for the supply of our brethren's necessities, one good help is, the retrenching of our own superfluities. Turn the stream into that channel where it will refresh thy brethren and enrich thyself, and let it not run into the dead sea. Thy vain excessive entertainments, thy gaudy variety of dresses, these thou dost not challenge, thinking it is of thine own; but know, thou art but steward of it, and this is not faithfully laying out: thou canst not answer for it; yea, it is robbery; thou robbest thy poor brethren that want necessities whilst thou lavishest thus on unecessaries. Such a feast, such a suit of apparel, is direct robbery in the Lord's eye; and the poor may cry, "That is mine that you cast away so vainly, by which both you and I might be profited." Withhold not good from them, therefore, to whom it is due.—Leighton.

WORLDLY GLORY.—I remember that when I read what Erasmus says of himself in the preface to his New Testament, that *the Christian easily despises fame*, I thought with myself, O Erasmus, I fear thou errest! It is no small matter to despise fame.—Luther.

Those who complain that they cannot understand the Bible, understand much more of it than they make any good use of. Parts of it are too plain for them: they mortify their pride; they interfere with the gratification of their lusts.—Dr. Nevins.

## OBSERVER AND JOURNAL.

THE PULPIT, THE PEN, AND THE PRESS.

GAMBIER, SATURDAY, APRIL 11, 1840.

We commend to the attention of our readers the following matter from the Appendix of Bishop Melvaine's Charge on Justification.

There is a scheme which maintains that instead of the old law, which required perfect obedience, the gospel has put us under a new law, which only requires a sincere, though imperfect obedience, in accommodation to our infirmities; and that Christ died to atone for the imperfections of such obedience, that it might be accepted as if it were perfect. But we would ask, what kind of a law is that which does not require obedience to all its requirements? If any part is not required to be kept, is that properly law? Can any one define how far that new law requires obedience, and how much of it need not be obeyed? Or is the measure of imperfection left for each of us to fix according to this own bias and wisdom? But again: If Christ died to atone for the imperfections of our obedience, what law have these imperfections violated, for "sin is the transgression of law?" They cannot have violated this new law, for that only requires an imperfect obedience, and the old law they cannot have broken, for that, according to this scheme, is abrogated. And if these imperfections have violated no law, old or new, how are they sinful, how are they imperfections, how do they need the atonement of Christ? It is maintained that the old law was abrogated because it would be unjust to require of us what, in our present, fallen state, we have no ability to fulfil; and that Christ died to satisfy the law, so that we being delivered from its obligations, might be placed under another, adapted to our infirmities, which should require only imperfect obedience. Then again we ask why should Christ die that we might come under the new law, when, according to the above view, it would have been unjust to require obedience to the old and stricter law? Why must the Saviour die that we might not be bound to a law, to which it would be injustice to hold us, whether he died or not? How different all this from the doctrine of our Homilies—which represent all men as bound to the fulfilment of the whole of God's Law; as incapable of justification by their own works, because they have all broken that Law; (how break it if not under it?) that Christ has "paid their ransom by his death, and for them fulfilled the law in his life, so that now, in him, and by him, every true Christian man may be called a fulfiller of the Law."—Homily of Salvation, P. 1.

The writer would take this opportunity of commending, to the studious reader, Bishop Reynolds' Treatises on Sin; on the Law; on the Life of Christ; (in the soul of the believer) Bishop Hopkins' Discourses on the Law, and on the Doctrine of the Two Covenants; and Simeon on the Law and the Gospel.

Since the subject of the above remarks is so evidently important to clear views of Justification the writer would request particular attention to the following passages from Bishops Beveridge and Hopkins, two great contemporaneous lights in the latter part of the seventeenth century.

Bishop Beveridge—"I cannot look upon Christ as having made full satisfaction to God's Justice for me, unless he had performed the obedience I owe to God's laws as well as borne the punishment that is due to my sins; for though he should have borne my sins, I cannot see how that could denominate me righteous or obedient to the law, so as to entitle me to eternal life, according to the old law—'Do this and live'—which old covenant is not disannulled or abrogated by the covenant of grace, but rather established, Romans iii. 31, especially as to the obedience it requires from us in order to the life it promiseth; otherwise the laws of God would be mutable, and so come short of the laws of the very Medes and Persians, which altered not. Obedience, therefore, is as strictly required under the New, as it was under the Old

Testament; but with this difference;—there, obedience in our own persons was required, as absolutely necessary; here obedience in our Surety is accepted as completely sufficient."—Private Thoughts Art. viii.

Bishop Hopkins—"If it be objected that the Rule of our Righteousness is not the Law of Works, but the Law of Faith; that the Covenant of Works is abolished, and that of Grace succeeds in the place thereof, which requires faith, repentance, and sincere obedience, as the conditions of our justification; and that these are now the Righteousness by which we are justified; I answer:

"That the Covenant of Works is only so far forth repealed and abrogated, as it did require a Personal Righteousness to our Justification; but it is not repealed, as it did require a Perfect Righteousness.

"God did never so far disannul the Covenant of Works, that, whether or no, his Law were obeyed, or his Justice satisfied, yet we should be accounted righteous: but, it is only thus far repealed by the Covenant of Grace, that, though we cannot perfectly obey nor fully satisfy in our own persons, yet we may be pardoned and accepted through the satisfaction and obedience of our Surety. So that, even now, under the Covenant of Grace, no righteousness can avail to our Justification, but what, for the matter of it, is perfectly conformable to the Law of Works. And, when we say that the Covenant of Works is abrogated, and that we are not to expect Justification according to that Covenant, the meaning is not, that the matter of that covenant is repealed, but only the personal obligation relaxed: for, still, it is the righteousness of the Law which justifies us, though performed by another. And, therefore, in this sense, whosoever are justified, it is according to the Covenant of works: that is, it is by that righteousness, which for the substance and matter of it, this covenant did require.

"For the proof of this, which is of very great moment for the clearing the doctrine of Justification, consider,

"1. That there can be no sufficient reason given why our Saviour should suffer the penalty, who never transgressed the precepts of the Law, unless it be that his sufferings might be our satisfaction.

"Consequently, if Christ died for us, only to satisfy divine justice in our stead, and as our Surety, it must necessarily follow, that this his death is our righteousness of Satisfaction, according to the Law and Covenant of Works.

"2. That Law, according to the letter of which the far greater part of the world shall be judged, cannot be an abrogated, a repealed law.

"But, though true believers shall indeed be judged only according to the favorable construction of the Law of Works, which is the accepting the righteousness of their Surety for their own; yet all the rest of the world (and how vast a number is it!) shall be judged according to the strict letter of the Covenant of Works, and must either stand or fall, according to the sentence of it: they must either produce a perfect sinless righteousness, wrought out personally by themselves; or else suffer the vengeance of eternal death. Indeed, all men, at the Last Day, shall be judged by the Covenant of Works: and, when they shall stand before the tribunal of God, this Law will be then produced, and every man's title tried by it; and whoever cannot plead a righteousness conformable to the tenor and import of it, must expect nothing else but the execution of the punishment threatened. The righteousness of Christ will be the believer's plea; and accepted, because it fully answers the matter of the Law. The rest of the world can produce no righteousness of their own, for all have sinned; nor can they plead this of Christ, because they have no faith, which alone can give this title and convey it to them: so that their case is desperate, their doom certain, and their punishment remediless and insupportable; and this, according to the tenor of the Covenant of Works, Do this or Suffer this, by which God will proceed in judging of the world.

"Consider, again,

"3. That the matter and substance of the Covenant of Works is nothing else but the Moral Law,

(as I shewed before) the law of holiness and obedience: the obligation of which continues still upon us; and the least transgression of which is threatened with death and condemnation.

"What, then, doth God speak contradictions? and, in the law of Works, tell us he will punish every transgressor; and, in the Law of Faith, tell us he will not punish every transgressor?" No, certainly; his truth and his justice are immutable; and, what he has once spoken with his mouth, he will fulfil with his hand. And his veracity is obliged to punish every offender; for God can be no more false in his threatenings, than in his promises: and, therefore, he punisheth those whom he pardons, or else he could not pardon. He pardons their Persons, according to his Covenant of Grace; he punisheth their Surety, according to his Covenant of Works: which, in a forensic sense, being the punishment of them, they have in him made a satisfaction to the justice of God, and thereby have obtained a righteousness according to the terms of the Covenant of Works.

"I have the longer insisted on this Sixth Position, because it is the very critical point of the doctrine of Justification, and the very hinge upon which all the controversies concerning it do turn."—Works, vol. ii, pp. 317,—320.

NEW-ZEALAND.—The Bishop of Australia has recently made a visitation of the Mission in New-Zealand under the charge of the Church Missionary Society, and in his report presents a very interesting view of the state of the Mission. This Protestant Mission was established in 1814, by the Rev. Messrs. Marsden and King. There are at present eleven stations, six missionaries, one surgeon, one farmer, one superintendent of the press, one printer, eighteen catechists, four artisans and other assistants, two female teachers, twenty-three native teachers, two hundred and two communicants, two thousand two hundred attendants on public worship, fifty-three schools and thirteen hundred and fifty-one pupils.

Of the native converts confirmed by the Bishop during his visitation, he says they were carefully and perseveringly examined by the clergymen as to the degree of their acquaintance with the Creed, the Lord's Prayer, and the Commandments: they were living in all apparent godliness and honesty, under the constant observation, it may be said, of the entire Mission; and no evil heart of unbelief had betrayed itself among them. They drew near in a very earnest humble spirit, desiring to partake of this rite as a means of grace; the nature of it having been previously explained to them in the fullest terms. 'I therefore,' he adds, 'with I trust not a misplaced confidence, laid my hands on them, receiving from them the personal ratification of the promises made in their baptism; and I regard the day on which this full admission of them into the fold of Christ, took place, as a memorable one, both in my own life and in the annals of the New-Zealand Church.'

The Bishop expresses the opinion in which we are happy to observe the Church Missionary Society fully concur, that the time has come when the Church of England requires to be planted in New-Zealand in the full integrity of her system. His Lordship thus speaks of the Missionaries and of the number of converts.

"Testimony to the Missionaries.—First, with regard to the Missionaries of the Society, I must offer a very sincere and willing testimony of their maintaining a conversation such as becomes the Gospel of Christ, and the relation in which they stand to it, as the professed guides and instructors of those who are, by their agency, to be retrieved from the service of sin. Their habits of life are



devotional: they are not puffed up with self-estimation; but appeared, to me, willing to learn, as well as apt to teach; and among themselves, they appear to be drawn together by a spirit of harmony which is, I hope, the sincere effusion of their hearts; prompted by that Spirit, of which love, gentleness, and goodness, are among the most delightful fruits. It is upon the continuance of this spirit among themselves that I raise my principal expectations of their continued success among the natives. Without unanimity, there can be no successful combination of their exertions; nor is any blessing upon them to be hoped for, such as has hitherto visibly attended them, and in a very ample measure.

**Number of Converts.**—At every station which I personally visited, the converts were so numerous, as to bear a very visible and considerable proportion to the entire population; and I had sufficient testimony to convince me that the same state of things prevailed at other places, which it was not in my power to reach. As the result of my inspection, I should state, that in most of the native villages, called Pas, in which the missionaries have a footing, there is a building, containing one room superior in fabric and dimensions to the native residences: which appears to be set apart as their place for assembling for religious worship, or to read the Scriptures, or to receive the exhortations of the missionaries. In these buildings generally, but sometimes in the open air, the Christian classes were assembled before me. The gray-haired man and the aged woman took their places, to read and to undergo examination, among their descendants of the second and third generations. The chief and the slave stood side by side, with the same holy volume in their hands; and exerted their endeavors, each to surpass the other, in returning proper answers to questions put to them concerning what they had been reading. These assemblages I encouraged, on all occasions; not only from the pleasure which the exhibition itself afforded, but because I was thus enabled, in the most certain and satisfactory way, to probe the extent of their attainments and improvements. The experience thus acquired, has induced me to adopt the habit of applying the term "converts" to those alone, for many such I found there were, who, in the apparent sincerity of their convictions, and in the sufficiency of their information, compared with their opportunities of acquiring it, may be considered Christians indeed. They have, as the Society is probably informed, the whole, I believe, of the Liturgy in their own language; accompanied, for several years past, with portions of the New Testament."

**THE BISHOP OF ILLINOIS—JUBILEE COLLEGE.**—We learn from the Banner of the Cross, that the money collected for Jubilee College during Bishop Chase's tour at the south, amounts to \$3443.50: and that an additional sum of \$1970 has been subscribed: making a total of \$5413.50. Our exchanges contain earnest and characteristic appeals from the Bishop to his friends in the middle states seconded with great cordiality and zeal in the editorial columns. The Banner of the Cross, which publishes the Bishop's "Plea" at length under the heading (an inadvertency of course we presume) of "A PLEA FOR KENYON COLLEGE," says: "the world has rarely witnessed a brighter example of faith and perseverance than is afforded in the history of Bishop Chase; and the Church

already so deeply indebted to him, should endeavor to discharge the obligation, by supplying him generously with the means of promoting her extension."

**DR. H. L. THRALL**, Physician to the institution, has been appointed Professor of Chemistry in Kenyon College. Dr. Thrall is understood to have accepted the appointment, and is expected to enter upon the duties of his chair at the commencement of the winter term.

**ORDINATIONS.**—On Wednesday, the 25th ult., in the Monumental Church, at Richmond, Va., the Rt. Rev. Bishop Moore admitted to the holy order of Priests, the Rev. Richard H. Wilmer; the morning prayer being read and the candidate being presented by the Rev. Zechariah Mead, and the sermon preached by the Rev. William Norwood.

At a special ordination held in Christ Church, Hartford, by the Rt. Rev. Bishop Brownell, on Wednesday, the 18th of March, the Rev. Samuel T. Carpenter of Sharon, and the Rev. Z. H. Mansfield of East Windsor, were admitted to the Holy Order of Priests.

Morning prayer was read by the Rev. President Totten, an appropriate discourse was delivered by the Bishop, and the candidates were presented by the Rev. Professor Good.

On Wednesday, the 18th of March, in Trinity Church, Geneva, Bishop Do Lancey, admitted the Rev. Samuel Cook, Deacon, to the Holy Order of Priests.

**CLERICAL CHANGES.**—The Rev. Edward Ingersoll, late a Presbyterian of the Diocese of Connecticut, has removed to that of New York, and become Rector of Christ Church, Troy.

The Rev. Joseph T. Tyler, Principal of the Deaf and Dumb Asylum at Staunton, has changed his canonical residence by letters dismissory, from the Diocese of Connecticut to that of Virginia.

**CITY OF NEW YORK.**—Fourth Sunday in Lent, March 29, in the morning, Bishop B. T. Onderdonk confirmed 59 persons in St. Peter's Church.

**CITY OF BROOKLYN.**—In the afternoon, confirmed 20 in the Chapel of Christ Church.

**EPISCOPAL SERVICES.**—On Thursday, 26 March, in Christ Church, Bordentown, after morning prayers, by the Minister, the Rev. Mr. Lathrop, Bishop Doane preached, and administered the Holy Communion. In the afternoon the Rev. Mr. Lathrop read prayers, and catechised the children, and the Bishop examined them. In the evening prayers were read by the Rev. Mr. Lathrop, and the Bishop preached, and confirmed eight persons.

On Friday 27, in St. Andrew's Church, Monnt Holly, morning prayers were read by the Rev. John Purdue, M. D., Deacon, and the Bishop preached, and administered the Holy Communion. In the afternoon prayers were read by the Rev. Mr. Purdue, and the children were catechised by the Rector, the Rev. Mr. Morehouse, and examined by the Bishop. In the evening after prayers by the Rector, the Bishop preached and confirmed five persons.

On Sunday morning, 29, (fourth in Lent,) in St. Mary's Church, Burlington, the Rev. Mr. Germain, read prayers, and the Bishop preached, and confirmed seven persons: making, with one confirmed in her sick chamber, seventy-one in this parish,

within the ecclesiastical year. The Holy Communion was administered by the Bishop, assisted by the Rev. Dr. Eaton. In the afternoon the Rev. Mr. Germain read prayers, and the Bishop administered infant baptism, and catechised the children.—*Banner of the Cross.*

**WESLEYAN MISSIONARY SOCIETY.**—The missionary ship 'Triton' sailed from Bristol, England, Sept. 14, 1839, having on board two missionaries of this Society, for South Africa; six for New-Zealand, and three for the Friendly and Feejee Islands. This ship was purchased by the 'Centenary fund,' and manned by a crew who were chiefly pious, and who had engaged themselves on board of this vessel from love to the cause of missions.

#### CALENDER.

##### APRIL.

5. 5th Sunday in Lent.
12. Sunday before Easter.
13. Monday before Easter.
14. Tuesday before Easter.
15. Wednesday before Easter.
16. Thursday before Easter.
17. Good Friday.
18. Easter Even..
19. Easter day.
20. Monday in Easter Week.
21. Tuesday in Easter Week.
25. St. Mark.
26. 1st Sunday after Easter.

**MR. WEBSTER IN THE SICK CHAMBER.**—The Washington papers make mention of the death, at Brown's Hotel, of a young man from Massachusetts, (Nathaniel Ray Thomas, aged 27,) who was taken sick 4 or 5 weeks ago in that city, while on his way to the West. This young gentleman belonged to a family residing near Mr. Webster's farm in Marshfield, and that gentleman's absence from the Senate for some time past, is attributable to the devotion, which he felt it his duty to pay to his sick and dying young friend, at so great a distance from his family. The Madisonian says—

"We may be permitted to add that the scenes of this death bed were of a very affecting character, and we feel that in alluding to them we shall be doing scarcely justice to that great goodness of heart which is only equalled by the universally acknowledged greatness of the intellect of Mr. WEBSTER. Our experience, renders doubly poignant those sympathetic emotions which we can neither resist feeling or expressing, in view of the sufferings of this youth, and the affecting tenderness and devotion of his distinguished friend. Days and nights, almost without interruption, we are informed by a friend who was frequently present, Mr. Webster hung over his uneasy pillow, and with all the affectionate kindness of a father, soothed his pangs, and quieted the mental excitement with which he was afflicted. He did not stand by to see others attend, but himself engaged in the office of principal nurse, and it was evident, that while the disturbed mind of the sufferer was unable to recognize other friends, the kind voice and ministering hand of Mr. Webster were always gratefully recognized by the dying youth; and often, an approaching paroxysm of insanity and convulsion, was alleviated or prevented by his embracing him, and kissing his burning cheek."

## MISCELLANEOUS.

## THE CHILDREN'S HOSANNAS.

"Out of the mouth of babes and sucklings thou hast perfected praise."—Matt. xxi. 16.

Daughter of Zion! swell the strain  
Of glad hosannas to your King,  
List, how it floats above the plain!  
Hark! they are infant tongues that sing.

Oh listen! for the heavenly choir  
Breathe from their courts an answering hymn,  
And every seraph strikes his lyre  
Responsive to the cherubim.

Daughter of Zion! swell the song,  
It is a votive offering given,  
It sweeps the evening breeze along  
To add another joy to heaven.

Yes, when it breathes the love of prayer,  
Even the infant's feeble voice,  
Soft floating on the dewy air,  
Bids the angelic host rejoice.

Daughter of Zion, swell the song!  
The wanderers seek again their home,  
And they, amid the ransom'd throng,  
Shall echo, "Jesus bade us come."

"Accept, O Lord, the notes we raise,  
Though children, we have gone astray,  
And we would tune a Saviour's praise,  
Who came to take our sins away."

Daughter of Zion! o'er the land  
The anthem peals from main to main,  
On every shore, on every strand,  
Arise, and swell the choral strain!

[Eran. Mag.]

## THE TREMBLING EYE-LID.

BY MRS. SLOOURNEY.

It was the day before Christmas, in the year 1778, that during our war of Revolution, an armed vessel sailed out of the port of Boston. She was strongly built, and carried 20 guns, with a well appointed crew of more than a hundred, and provisions for a cruise of six months. As she spread her broad white sails, and steered from the harbor with a fair, fresh breeze, she made a noble appearance. Many throbbing hearts breathed a blessing on her voyage, for she bore a company of as bold and skilful seamen as ever dared the perils of the deep. But soon the north wind blew, and brought a heavy sea into the bay. The night proved dark, and they came to anchor with difficulty near the harbor of Plymouth. The strong gale that buffeted them became a storm, and the storm a hurricane.

Snow fell, and the cold was terribly severe. The vessel was driven from her moorings, and struck on a reef of rocks. She began to fill with water, and they were obliged to cut away her masts. The sea rose above the main deck sweeping over it at every surge. They make every exertion that courage could prompt or hardihood endure. But so fearful were the wind and cold, that the stoutest man was not able to strike more than two blows in cutting away the mast without being relieved by another. The wretched people thronged together upon the quarter deck, which was crowded almost to suffocation. They were exhausted with toil and suffering, but could obtain neither provisions nor fresh water. They were all covered by the deep sea, when the vessel became a wreck. But unfortunately, the crew got access to ardent spirits, and many of them drank to intoxication. Insubordination, mutiny and madness ensued. The officers remained clear minded, but lost all authority over the crew, who raved around them. A more frightful scene

can scarcely be imagined. The dark sky, the raging storm, the waves breaking wildly over the rocks, and threatening every moment to swallow up the broken vessel, and the half-frozen beings who maintained their icy hold on life, lost to reason and to duty, or fighting fiercely with each other. Some lay in stupidity, others, with fiery faces, blasphemed God. Some in temporary delirium, fancied themselves in palaces surrounded by luxury, and brutally abused the servants, who they supposed refused to do their biddings. Others there were, who amid the beating of that pitiless tempest, believed themselves in the home that they never more must see, and with hollow, reproachful voices, besought bread, and wondered why water was withheld from them by the hands that were most dear. A few whose worst passions were quickened by alcohol to a fiend-like fury, assaulted or wounded those who came in their way, making shrieks of defiance, and their curses heard above the roar of the storm. Intemperance never displayed itself in more distressing attitudes. At length Death began to do his work. The miserable creatures fell dead every hour upon the deck, being frozen stiff and hard. Each corpse, as it became breathless, was laid upon the heap of dead, that more space might be left for the survivors. Those who drank most freely were the first to perish. On the third day of these horrors, the inhabitants of Plymouth after making many ineffectual attempts, reached the wreck, not without danger. What a melancholy spectacle! Lifeless bodies stiffened in every form that suffering could devise. Many lay in a vast pile. Others sat with their heads reclining on their knees; others grasping the ice covered ropes; some in a posture of defence like the dying gladiator; others, with hands held up to heaven, as if deprecating their fate. Orders were given to search earnestly for every mark or sign of life. One boy was distinguished amid the mass of dead, only by the trembling of one of his eye-lids. The poor survivors were kindly received into the houses of the people of Plymouth, and every effort used for their restoration. The Captain and Lieutenant, and a few others, who had abstained from the use of ardent spirits, survived. The remainder were buried, some in separate graves, and others in a large pit, whose hollow is still to be seen on the southwest side of the burial ground in Plymouth. The funeral obsequies were most solemn. When the clergyman who was to perform the last service first entered and saw more than seventy dead bodies, some faces stiffened into the horrible expression of their last mortal agony, he was so affected as to faint.

Some were brought on shore alive and received every attention, but survived only a short time. Others were restored after long sickness, but with their limbs so injured by the frost, as to become cripples for life.

In a village, at some distance from Plymouth, a widowed mother with her daughter, were constantly attending a couch on which lay a sufferer. It was the boy whose trembling eye-lid attracted the notice of pity, as he lay among the dead.

"Mother," he said, in a feeble tone, "God bless you for having taught me to avoid ardent spirits. It was this that saved me. After those around me grew intoxicated, I had enough to do to protect myself from them. Some attacked and dared me to fight. Others pressed the poisonous draught to my lips and bade me drink. My lips and throat were parched with thirst. But I knew if I

drank with them, I must lose my reason, as they did, and perhaps blaspheme my Maker.

"One by one, they died, these poor intimated wretches. Their shrieks and groans still seem to ring in my ears. It was in vain that the Captain and other officers, and a few good men, warned them of what would ensue, if they thus continued to drink—and tried every method in their power to restore them to order. They still fed upon the intoxicating liquor. They grew delirious—they died in heaps.

"Dear mother, our sufferings from hunger and cold you cannot imagine. After my feet were frozen, but before I lost the use of my hands, I discovered a box among fragments of the wreck, far under water. I toiled with a rope to drag it up. But my strength was not sufficient. A comrade, who was still able to move a little, assisted me. At length it came within our reach. We hoped that it might contain bread, and took courage.—Uniting our strength, we burst it open. It contained only a few bottles of olive oil, yet we gave God thanks. For we found that by occasionally moistening our lips with it, and swallowing a little, it allayed the gnawing, burning pain in the stomach. Then my comrade died—and I laid beside him as one dead, surrounded by corpses. Presently, the violence of the tempest that had so long raged subsided—and I heard quick footsteps and strange voices amid the wreck where we lay. They were the blessed people of Plymouth, who had dared every danger to save us.—They lifted in their arms and wrapped in blankets all who could speak. Then they earnestly sought all who could move. But every drunkard was among the dead. And I was so exhausted with toil and suffering and cold, that I could not stretch a hand to my deliverers. They passed me again and again. They carried the living to the boat. I feared that I was left behind. Then I prayed earnestly in my heart, 'O Lord, for the sake of my widowed mother, for the sake of my dear sister, save me.' Methought the last man had gone, and I besought the Redeemer to receive my spirit. But I felt a warm breath on my face. I strained every nerve. My whole soul strove and shuddered within me. Still my body was immovable as marble.—Then a loud voice said, 'Come back and help me out with this poor lad. One of his eye-lids trembles—he lives.' Oh the music of that sweet voice to me! The trembling eye-lid, the prayer to God, and your lessons of temperance, my mother, saved me."

Then the loving sister embraced him with tears, and the mother said, "praise be to Him who hath spared my son to be the comfort of my age."

## THE LAKE OF GENNESARETH AND THE TOWN OF TIBERIAS.

The most picturesque sheet of water, which, with that of the Dead Sea, may be considered as the two principal lakes in the Holy Land, would appear to owe its visible origin to the waters of Jordan, which flow from Lebanon, a mountain of great altitude and grandeur, capped with snow. Through this lake the Jordan pushes its course, marked by a strong current, and leaving it at the southern extremity, ultimately loses itself in that sea, which may be calculated at eighty, or perhaps one hundred miles beyond it.

A variety of opinions have been entertained as to the length and breadth of this water, which, it is singular, has never at any one period of time been accurately ascertained.



but merely conjectured from eye-sight. So far, however, as could be judged, from a view taken, I am inclined to think it may be about five miles in breadth, and from twelve to fifteen in length. I stripped and bathed, which was most refreshing, after the overpowering heat of the preceding day, and the torture experienced from vermin during the night. The water is fresh—to the taste most agreeable; and as there was not at this moment a breath of air, I could at a considerable depth distinctly see the bottom, covered with pebbles.

Although it is ascertained, beyond doubt, that during our Saviour's ministry vessels were known to sail upon it to convey persons to and from the towns on its borders, and further used for the purpose of fishing; yet, it has been asserted by some travellers, that neither vessels nor boats are to be found; while this is opposed by others, who maintain these are actually to be seen about its shores. For my own part, I could not find one single bark, of any description whatever, during the time I was at Tiberias; though I made most particular inquiries, in the view of sailing about on its sacred waters, and crossing over to the other side. Now, this leads me to ask, if there had been vessels in existence, how comes it that we should not long before this moment have heard that travellers had availed themselves of these, in order to give a minute description of so interesting a lake, with its precise depth, breadth, length, and other objects of importance, as to which we have been kept hitherto in the dark? The waters, indeed, contain fish, which are caught by small nets, though not used in boats, which would most certainly have been the case, had any such craft now existed, but they are cast out in the lake by fishermen; and, to accomplish this, they walk into it a short distance from shore.

It is almost unnecessary to remind the reader, that this particular sea, and neighborhood, as it is termed in gospel history, were places honored above all others, with the presence of Christ. It was here that he embarked in a ship to go to different places about its borders, in prosecution of errands of mercy; and here it was that he instructed the multitude, who had assembled on the shore; here a great miracle was accomplished in an extraordinary draught of fishes in ships, when "he spoke and it was done;" that he walked on its waters under the cloud of night; removed the apprehension of his disciples during raging storms, bringing conviction to their minds, that "of a truth he was the Son of God;" and it was on these shores also, that he called upon the humblest of individuals to leave their occupations and follow him; and was instantly obeyed, by their abandoning every thing, to be witnesses of his wonderful works, and to be sent forth ambassadors of his kingdom.

No vestiges are to be seen of the cities about this lake, which had been so peculiarly honored with his presence, such as Chorazin, Bethsaida, and Capernaum, whose inhabitants were astonished at his doctrine, when he taught as a person in authority. The last of these, revelation has pointed to as especially distinguished by the appellation of his own city; and from the observation, that it had been "exalted to heaven," there is every reason to conclude, it must have been one of considerable extent and importance.

The holy joy and delight I experienced in beholding the prodigious grandeur of the whole scenery spread around this lake, and contemplating those wonderful acts which

had been accomplished upon the bosom of its sanctified waters, I am utterly unable to convey an accurate idea of, to the mind of the reader. The city of Tiberias is inclosed with walls, and about three quarters of a mile in circumference. At this moment there was a rippling red sky resembling the purest gold, a warm sun just on the eve of setting, smoke ascending in an undeviating upright direction from the houses, the shades of night gently approaching, the still water smooth as glass, and slightly veiled by a chain of mountains on the other side. A glimpse of the pale moon, that emblem of beauty, and glorious lamp of night, was beheld watching, as it were, the close of day, to illuminate benighted worlds, and the lake itself appeared as in the bottom of a bowl. A solemn stillness spread all around this magnificent scenery. Arab shepherds were directing their steps towards the village with flocks, the husbandman lingering on his return home from finishing the toils of the day, and every object gave an animation to the scene that never can be properly described.

In addition to a recollection of all those glorious events which occurred throughout this once favored country, and upon its waters, that were even trodden by those sacred feet of the Redeemer of a guilty world, who proclaimed glad tidings of salvation, and accomplished miracles, to be handed down to the latest period of time, in confirmation of his divinity, I say, the beauty of the scene in addition to these unparalleled facts, could not fail to stamp on the mind of any spectator, who was a believer in the gospel, sentiments of deep and lasting impression.—*Rae Wilson's Travels.*

#### GLEANINGS

FROM THE CONVERSATION OF REV. JOHN NEWTON.

If two angels were sent down from heaven to execute the divine command, and one was appointed to conduct an empire, and the other to sweep a street, they would feel no inclination to change employments.

I should have thought mowers very idle people; but they work while they whet their scythes. So devotedness to God, whether it mows or whets the scythe still goes on with the work.

A christian should never plead spirituality for being an idler or a sloven. If he be but a shoe black, he should be the best in the parish.

My principal method for defeating error and heresy, is by establishing truth. One proposes to fill a bushel with tares—now if I can fill it first with wheat, I may defy his attempts.

A christian in the world, is like a man transacting his affairs in the rain. He will not suddenly leave his business because it rains—but the moment that business is done he is off—as is said in the Acts of the Apostles, "Being let go, they went to their own company."

Many have puzzled themselves about the origin of evil. I am content to observe that there is evil, and that there is a way of escape from it, and with this I begin and end.

Seldom will Satan come to the christian, at first with a gross temptation. A green log and a candle may safely be left together.—But bring a few shavings, and then some small sticks, and then some larger, and soon you may bring the green log to ashes.

For an old christian to say to a young one "Stand in my evidence," is like a man who has with difficulty climbed by a ladder to the top of the house, crying to one at the bottom,

"This is the place for a prospect—come up at a step."

I shall preach, perhaps, very usefully upon two opposite texts, so long as I keep them apart—but if I attempt to reconcile them where God has not done it, it is ten to one if I do not begin to bungle.

Christ has taken *our* nature into heaven to represent *us*. He has left *us* on earth, with *his* nature, to represent *him*.

A wise man looks upon men as he does on horses—all their comparisons of title, wealth and place, he considers but as harness.

Some Christians, at first glance, seem of a superior order, when they are not. They want one quality. At a florist's exhibition the other day, a certain flower was determined to bear the bell, but it was found to be an artificial flower. There is a certain quality called *growth* which it had not.

#### TOWNSEND'S EDITION OF THE HOLY BIBLE, ARRANGED IN HISTORICAL AND CHRONOLOGICAL ORDER, (On the Basis of Lightfoot's Chronicle.)

IN such a manner that the Books, Chapters, Psalms, Prophecies, &c. &c., may be read as one connected History, in the words of the Authorized Translations;—The Gospels on the Basis of the Harmonies of Lightfoot, Doddridge, Pilkington, Newcome, and Michaelis;—The Account of the Resurrection, on the authorities of West, Townsend, and Canfield. The Epistles are inserted in their places, and divided according to the Apostles' Arguments. With copious Notes on the principal subjects in Theology, and Indexes.

By the Rev. GEORGE TOWNSEND, M. A., Prebendary of Durham, and Vicar of Northallerton.

Revised, punctuated, divided into paragraphs and parallelisms, italic words re-examined, a choice and copious selection of references given, &c.,

By the Rev. T. W. COIT, D. D., late President of Transylvania University.

It gives me much pleasure to unite in recommending the proposed American edition of 'Townsend's Historical and Chronological Bible,' edited by the Rev. Dr. Coit. The confidence inspired by the known qualifications of both the English and American editors, is increased by the opportunity which I have had of examining the prospectus and specimen.

BENJ. T. ONDERDONK,

Bp. of the Prot. Epis. Church in the State of N.Y. The undersigned very cordially concurs in the testimonial of the Bishop of New York, as expressed above. He has had the English edition in his library since its first appearance, and rejoices that it is to be made more generally accessible in an American edition, and especially under an editor so competent to the work.

G. W. DOANE,

Bishop of the Diocese of New Jersey.

I entirely concur in the recommendation given by Bishop Onderdonk, and am glad that an American edition of Townsend's Bible, will make the work more easy to be procured.

F. L. HAWES,

Rector of St. Thomas's Church, New York.

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## BIBLE-CLASS QUESTIONS.

## QUESTIONS FOR THE FIRST LESSON OF THE MORNING SERVICE.

## SUNDAY NEXT BEFORE EASTER.

The Sunday next before Easter is generally called Palm Sunday, in commemoration of our Saviour's triumphal entry into Jerusalem, when the multitude that attended him strewed Palm branches in the way.

This week was observed by the primitive Christians as a more special season of fasting than any part of the whole season of Lent.

1. What is this Sunday generally called?
2. In commemoration of what?
3. Are the Sundays in Lent days of fasting?
4. How was the week before Easter observed by the primitive Christians?
5. Where is the FIRST LESSON?
6. Where and when did Daniel prophesy?  
[Ans. When young, he was carried with the captives into Babylon, and began to prophesy about six hundred years before Christ.]
7. By what name was he called? Dan. i. 7.
8. To what books had Daniel recourse for information respecting the captivity?
9. What had Jeremiah written? Jerem. xxv: 11, 12, and xxxix. 10.
10. Why did the prophets study the writings of those that had preceded them? v. 2. 1 Pet. i. 10, 11.
11. What does the example of Daniel teach us as to the manner in which we ought to seek into the meaning of God's holy word? v. 2, 3.
12. What does the example of Daniel teach us as to the duty of having stated times of prayer? Chap. vi. 10.
13. Was this a stated or special season of fasting and prayer? v. 3-19.
14. Were such special seasons observed by others? Neh. i. 4.
15. Why may we hope that God will look upon his people, who, at this season, are seeking his mercy by prayer and fasting? 2 Chron. vii. 14.
16. How does it appear that God is righteous in correcting us? v. 7, 8.
17. If we now deserve to be punished, will there ever be a period when we shall not deserve it?
18. Can any thing separate punishment from desert? v. 9.
19. In what part of the Morning and Evening Service do you find the ninth and tenth verses?
20. What view ought a true penitent to have of the mercy of God? v. 2.
21. Repeat Psalm lxxvi. 5.
22. What part of the law of Moses may be referred to in v. 11?
23. Does God punish nations, as such, in this world or in the world to come?
24. Why may God's people expect to be more severely punished for their sins than others? v. 12.
25. Who is intended in v. 17 by the Lord?
26. Are the repetitions in v. 19 forbidden in Mat. vi. 7.
27. How was Daniel engaged when he received those gracious communications? v. 20, 21.
28. Who was Gabriel?
29. What does the Apostle say of Angels? Heb. i. 14.
30. What was the time of the evening oblation? v. 21.
31. What was the time when the great oblation was offered for the sins of the world? Mark xv. 33-35.
32. What length of time is meant by seventy weeks, and what is predicted in this verse? v. 24.
33. What commandment is alluded to in v. 25?
34. What was to be accomplished in seven weeks? v. 25.
35. How does it appear that this was done in troublous times? Neh. iv. 16-18.
36. What was to be accomplished in sixty-two weeks more?
37. Who are intended by the people of the prince? v. 26.
38. Of whom is it said, in v. 27, he will confirm the covenant?
39. To what calamity does our Lord apply v. 27 in Mat. xxiv. 15.

## TO ALL WHOM IT MAY CONCERN!

ALL persons indebted to the subscribers, either by note or book account, are earnestly requested to settle the same by the first of April, as we are making arrangements for going East about that time, and it is essentially necessary that our accounts should be previously closed.

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Gambier, March 12, 1840.

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